

THE CEREMONY OF MENGET RUMAH MbaruETNIK KARO, LANGKAT REGENCY: SEMIOTIC STUDY

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ABSTRACT

This study aims to describe the stages of the mengket rumah mbaru ceremony, the form, function and meaning of the symbols contained in the mengket rumah mbaru ceremony. The theory used to analyze is the semiotic theory proposed by Charles Sanders Peirce. The method used in this research is descriptive method. The results obtained from this research are: (1) The stages of the Mbaru Rumah Mengket Ceremony, (2) The symbol form in the Mbaru Rumah Mengket Ceremony, consists of 4 categories of symbol distribution, namely traditional equipment symbols (Lambe, uis, piher rice, amak mbentar, kampil), food symbol (cimpa, dish of sipuluh dua), time symbol (morning, wari mehuli) and status marking symbols (kalimbubu, sukut, anak beru, puang kalimbubu), (3) symbol function found in the menget ceremony mbaru house,

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1. Introduction

North Sumatra is a province within the territory of the Republic of Indonesia, which has a heterogeneous community existence, based on the values of multiculturalism. The ethnic groups who inhabit this North Sumatra region, in the context of Republican government Indonesia is divided into three categories, namely: (1) eight local ethnic groups consisting of: Malay, Karo, Simalungun, Pakpak-Dairi, Batak Toba, Mandailing-Angkola, Coastal, and Nias; (2) ethnic immigrants from the archipelago: Minangkabau, Aceh, Banjar, Java; and (3) ethnic immigrants from abroad: Chinese, Tamil, Bengali and European. Culture or culture comes from the Sanskrit language, buddhayah, which is the plural form of buddhi (mind or intellect) which is defined as things related to human intellect and reason. In English, culture is called culture, which comes from the Latin word Colere, which is processing or working. Can also be interpreted as cultivating the land or farming. The word culture is also sometimes translated as "culture" in Indonesian. (Sitepu 2015: 1)

Culture is a way of life that is developed and shared by a group of humans and is passed down from generation to generation. Culture is made up of many complex elements, including religious and political systems, customs, language, tools, clothing, buildings and works of art. Culture can be defined as a system, where the system is formed from behavior, both body and mind behavior. This is closely related to the movement of society, in which dynamic movements and within a certain period of time will produce a separate order or system in the community.

The Karo ethnic group is one of the five Batak sub-ethnic groups that have had their own culture for a long time. Karo ethnic distribution areas have different geographical locations, one of which is Karo Jahe in Langkat Regency and its surroundings. However, this geographic

difference does not cause problems in the manner of implementing the culture, because in general, these cultures still have very large elements of commonality.

Basically, the Karo ethnic customs cannot be separated from the role of sangkep nggeluh or rakut sitelu which is summarized in the culture and system known as sangkep nggeluh or rakut sitelu which consists of: Kalimbubu, namely the party whose daughter is married and all of her fellow citizens. Senina Sembuyak, namely siblings. Beru children, namely the male party who marries the daughter of the Kalimbubu party.

Rakut siteluni makes the relationship between one another organized in such a way as to create a balance and harmony in social life. Monday must be agreeable, agreeable and affectionate so that there is no dispute and must be good at ingratiating children with children because children are expected to contribute energy and material, while kalimbubu must be respectful because kalimbubu is considered a blessing.

Kalimbubu is also often referred to by the term Dibata nidah or visible God. This sitelu Rakut is very harmonious, balanced, and firm, especially in the ritual of this new house mengket. So it can be said that Rakut Sitelu has a very important role in carrying out the ceremony of the new house mengket.

2. Methods

2.1. Research sites

The research location is Gunung Tinggi Village, Sirapit District, Langkat Regency. This location is considered appropriate by the author as the research location because it is in this area that many people use the Mengket Rumah Mbaru ceremony. Compared to other areas in Langkat Regency, the ceremony is mostly found in this location and in this location the majority of the population is ethnic Karo, while in other areas there are many mingling with other tribes outside the Karo tribe. In this area there are also many Karo traditional leaders who are used as informants so that it makes it easier for the author to collect research data according to the object under study.

2.2. Research Data Sources

Arikunto (2010: 265) suggests that the source of data in a study is the subject from which data can be obtained. In general, data sources can be clarified into three parts, namely:

- a. Person (person) is where the researcher asks about the variable under study.
- b. Paper (paper) is in the form of documents, notes, archival information, guidelines, decree (SK), and so on.
- c. Place (place) is a source of data on the situation where an activity related to research is taking place.

2.3. Research Instruments

The instruments used in this study were:

- a. A tape recorder used to interview informants when collecting data in accordance with the object of research.
- b. The camera is used to take pictures of the object of research when doing research there is an implementation of the traditional ceremony.
- c. Stationery and paper are used to record all things considered important received from informants and related to the object of research in order to support the completeness of the data in the completion of this thesis.
- d. Videos are used to record activities during traditional ceremonies.

2.4. Method of collecting data

Subagyo, (1991: 39) said that in general data collection methods can be divided into several types, so the methods used by the author in collecting field data include:

- a. The interview method (Depth interview) is used to get an idea of what the meaning is contained in the Mbaru house mengket ceremony. This interview is aimed at the Karo ethnic group, especially for people in the Sirapit District, which consists of the village head, traditional leaders, community leaders, and the general public. This interview will also use interview guidelines that have been prepared and compiled in advance.
- b. The library research method is the collection of data through books that are related and closely related to the research. This method is used to obtain research reference sources, so that the data obtained from the field can be processed as much as possible in accordance with the objectives outlined. In this method the writer looks for supporting books related to research problems.
- c. The method of observation is that the author goes directly to the field to observe the object of research. The observation method is used by the researcher to observe the progress of the Mbaru Rumah Mengket ceremony. interviews conducted with community leaders. The reason the researchers made observations was to obtain accurate data on the Mbaru Rumah Mbaru ceremony.

2.5. Data analysis

The data analysis method is a method of processing data, facts, or phenomena that are raw and have not been analyzed. The collected data is then analyzed so that it becomes accurate, scientific, and accurate data.

Data analysis method is also the process of organizing data, organizing it into a pattern, a category of a basic description. Basically, analysis is an activity to utilize data so that data is obtained to obtain the truth needed in processing the results of research. Where in research, imagination and creativity are needed so that the ability of researchers to study something can be tested.

In this study, the data that has been obtained will be processed and analyzed qualitatively. The focus of this research is the symbolic meaning contained in the ceremony of Mengket Rumah Mbarupada Batak Karo community in Langkat Regency. The symbolic meaning can be known from people who know the ins and outs of the Karo Ethnic Mbarupada House Mengket ceremony in Langkat Regency. To analyze the data in this study, semiotic analysis was used.

The steps for this data analysis method are as follows:

- a. Data are classified according to the object of study.
- b. After the data is classified, the data is analyzed in accordance with the determined study, namely how the procedures and meanings and functions contained in the Mengket Rumah Mbaru ceremony.
- c. Interpret the results of the analysis in a systematic written form so that all data is well presented.

3. Result and Discussion

3.1 Stages of Implementation of the Mbaru Mengket Ceremony in the Karo Community in Langkat Regency

The new house mengket ceremony is carried out by a family who has just built a house and has not been occupied before. This ceremony is carried out for the joy felt by the family. Not all karo people in Langkat district carry out this ceremony, because this ceremony is not required to be held.

Some of the Karo people in Langkat district only made thanksgiving. However, this thanksgiving cannot be separated from relatives such as Kalimbubu, Sembuyak and Beru Children. Because in any case they are always involved. When the owner of the house intends to hold a mengket rumah mbaru ceremony, they first inform the sitelu rakut especially the kalimbubu. So that the day for the implementation of the ceremony of the new house mengket can be determined.

In determining the day of implementation of mengket rumah mbaru, the Karo community in Langkat Regency, especially in Sirapit sub-district, still use the term wari teluuluh. Usually, the Karo community in Langkat district does not carry out the ritual of mengket rumah mbarupada wari anggarak because according to the customs of merga silimahari it is wari merawa. If on the day of the mbaru mengket ceremony held, it is feared that if there is an argument in the house, the anger will get bigger, which causes a big fight in the household.

In determining the day of implementation, the Karo community in Langkat district, especially in Sirapit sub-district, do not really carry out their customs. It's just that during the deliberation to determine the day of implementation, the home owner only gives cigarettes to his kalimbub. Pedalen kampil sienem not available when determining the day of implementation. Because what determines the good day is kalimbubu only. After the specified day has been obtained, then discussing the stages of carrying out the ceremony of the new house keket ceremony to completion.

3.2 Form, Function and Meaning The symbols contained in the ritual of the mengket rumah mbaru

Based on the results of the study, it was found that the category of the distribution of symbols contained in the ceremony of mengket rumah mbarupada ethnic karo. Among others are:

- a. Symbol of traditional equipment, which consists of lambe, uis, piher rice, amak mentar and kampil.
- b. The symbol of food, namely the cimpa and the dish of ten and two.
- c. Time symbol, namely the time of execution and the date of good execution.
- d. Status marking symbols, namely puang kalimbubu, kalimbubu, sukut and anak beru.

4. Conclusion

The ceremony of mengket rumah mbarumer is one of the joyful and festive traditional ceremonies for the Karo community. Because the ceremony of mengket rumah mbar is a form of gratitude for the owner of the house to the creator of the universe for being given sustenance to the owner of the house to build his own house. Based on the results of the research and discussion above, it can be concluded that the symbols contained in the mengket ceremony of the mbaru etnik karo house, Langkat district are divided into four

categories, namely: (1) traditional equipment symbols, (2) traditional food symbols, (3) time symbols, (4)) status marking symbol. Every symbol that is in the ceremony of mengket rumah mbaru telah is agreed upon by the Karo community in Langkat district and has a good meaning for the Karo community in Langkat district. In every traditional ceremony the Karo community cannot be separated from the participation of Rakut sitelu. Where rakut sitelu consists of kalimbubu, sembuyak and anak beru. These three elements are interconnected and have their respective duties in traditional ceremonies.

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